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And the star went before them...

CBPL

First of a Multitude

They may have been three; but the Bible does not say so. They may have been kings, but that too is legend. They were wisemen—that the Gospel story tells us. They came from afar. Evil men tried to dissuade them, to turn their feet from the path toward the goal. But they were directed. God put a Star in the sky, and it led them to "the place where the Child was." So they found Him, they worshipped, and they brought gifts. So they became the first fruits of the Gentiles, symbolic of the universality of God's Christ.

They were the first of a multitude. In their steps have followed untold millions. See how they have come: From the coldest north to the steaming jungles of the equator. From every continent on the earth, and from the isles of the sea.

There are all manner of men in the multitude, and of women and children, too. The scholar and the scientist walk in the footsteps of the farmer and the housewife and the factory worker. The feeble steps of the oldster take their measure from the faltering steps of the little child. The plodding gait of the one who has begun to weary in the walk of life is matched by the step of impatient youth.

Sometimes the way is thronged, for the Gospel has its day of great fruit-bearing. Sometimes the throngs thin to a trickle, for in every day there are those who would hinder.

But it never ceases—the multitude grows and grows. Because the Star leads on: the beckoning Word which shows the path that leads where the Savior is. In Him is salvation, and peace, and joy, and hope, and fulfilment. His name is Immanuel—"God with us."

So the procession continues. It begins on earth, but it reaches into heaven. And you and I have a share in it. Call it what you will: missions at home or abroad, help for the needy, comfort for the sorrowing. Whatever you call it, it means the same. It is God's age-old employment of those who have first made the journey themselves, to point others to the Way. So you and I—who ourselves once saw the Star and followed it to the place where the Child was—we by the mercy of God are now the Star that shows men the way to Him.

O.G.M.

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First of a Multitude

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Lutheran Herald

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Seattle, one of the Church's
pecial services is its ministry to

Seafaring Men

By Mrs. Harald Siqueland

hen the immigrants from Norway and the other ndinavian countries came to America they carried h them a deep, abiding love for the land of their ers and bright hopes and dreams for their adopted l of promise, the land of their children and chil- n's children. For more than a century they have n translating these hopes and dreams into living ities all over our land.

long the shores of Washington and Puget Sound se dreams have been fulfilled in a setting as beautiful the one they left behind. Here the fishermen and nen have been able to carry on a vocation for which y had been fully trained from childhood. Because seas have generously yielded their increase and se sturdy Norsemen have never been afraid to use h "brawn and brain," they have built for themselves nes of comfort and beauty and the foundations of good civilization. They plowed the waves, where ers plowed the fields; they dipped into the ocean erns for the shimmering gold and silver of fish, while others mined for precious metals in the mountains.

The seamen and fishermen of America's West Coast early presented a challenge to Home Mission endeavor. A keen interest in the welfare of Scandinavian and foreign seamen coming to our ports was manifested by many. Individual congregations and pastors tried to meet the challenge. Love for God and love for the land of their fathers made many eager to serve these men "sailing the seven seas."

In the historic year 1917, three Lutheran church bodies met in Minneapolis and, joining hands and hearts, formed the Norwegian Lutheran Church of America. At this meeting it was decided to begin concentrated, organized work among the seamen. The Rev. E. B. Slettedahl spearheaded this effort and was chosen as the first superintendent of the Seattle Seamen's Mission. Pastor Slettedahl continued in this work until his retirement in 1933. He was followed by Dr. C.S.B. Hoel, 1934-38, and by the Rev. J. T. Norby,

is one-story modern rk building was re- deled to make an at- ctive and functional men's Center.

324111

The pastor visits a ship . . .

Pastor Siqueland is welcomed aboard a Norwegian ship . . . *. . . visits the galley*

1938-1945. The Rev. Harald Siqueland has been in charge of this work since early 1946.

Quarters were first established at 88 Marian Street, and for 13 years this remained the home of the new venture. It was like a fresh breeze from the fjords and mountains of Scandinavia to meet and serve these seamen, both young and old, and to invite them into the many hospitable homes in Seattle for refreshments and exchange of news.

It was not long before the first quarters became inadequate, and in 1930 a four-story building at 107 Columbia Street was bought. This was to be the headquarters for this work for the next 27 years. God alone has a record of the thousands of lives touched and influenced for good as seamen year after year made good use of the many services offered by the Seattle Seamen's Mission and Center.

As we look into the history of this Mission we see that on several occasions it has faced almost insurmountable difficulties. But we also note that through the difficulties "God moved in a mysterious way His wonders to perform."

In a special way we experienced this during the past year. For years it had been apparent that the property at 107 Columbia, one of the oldest buildings in Seattle, could become a liability to the Church. It needed many major repairs which would have been prohibitive in cost, and even then it would not be possible to change this old building into a functional, modern Seamen's Center. In answer to prayer, an unexpected and suitable offer to buy the old building came to us and was acc A few weeks later an opportunity came to secu property at 525 Dexter Avenue, a one-story n bank building which has now been remodeled very attractive and usable Seamen's Center.

The new Center although somewhat farther fr waterfront than the old location, has excelle line connections to all parts of the city. In se work, experience has proven that the seamen around and that a modern Center in attracti roundings will in the long run draw more seame like to get away from the waterfront and less de areas.

The new Center is close to churches, parks, ban the heart of the city. It is within walking dist the Civic Center, the Ice Arena, and the Seattle St The city is now acquiring much additional prop this area, which will become the setting of the W Fair in 1960 and 1961.

An enthusiastic and appreciative audience o than 400 people filled to overflowing the new Seamen's Center on Sunday afternoon, Decem for the Dedication and 40th Anniversary Servi were happy to have as our preacher on this histo Dr. Philip S. Dybvig, executive director of Hom sions of our Church. Dr. H. L. Foss, Pacific president, performed the rite of dedication. Oth tors taking part were O. L. Haavik, for many member of the local board, N. R. Halvorson, Anderson and C. P. Rasmussen. The presenc

. . . and the day room

Below: After talking with two sailors in the bunkroom, he leaves the ship.

number of pastors and lay people, of civic leaders seamen's and fishermen's union representatives, ened an interest that speaks well for the future. Seattle Seamen's Mission Society, an active group me 40 women, served refreshments to everyone nt.

acious and attractive, the reading room, library, ation room, information and mail service desk, of- kitchen, checking room for baggage and valuables, a lovely prayer chapel provide a setting more ional and adequate for the many and varied ces offered to seamen and fishermen. These services de personal counselling, daily devotional services, cts with home and loved ones through regular service, Christian fellowship and social contacts igh programs and entertainments provided by us church groups, weekly ship visitations and ital calls, as well as the arranging of tours and games between ships' crews. For seamen stranded out work or funds, there is ready Christian guidance as far as possible, help in securing employment.

our Church today in its world-wide program es out to all men, so the Seattle Seamen's Center, has more and more through the years ceased to national lines. Today it serves seafaring men of ationalities, races, and creeds, ever conscious of the that Christ gave His life for all men and would all men to Himself. This is our task! This is task!

A Parable

By R. W. L

There once was a shoemaker who lived in a small New England village. He had a small New England type shoemaker shop on the main street of the town, with a big black wooden boot hanging from a black wrought-iron frame above his door, and everyone in the village came only to him to have their shoes repaired. But for all of the business he had, and for all the genuine village popularity that was his as the best shoemaker in that part of the state, he was still a frustrated and unhappy man. For he loved to make shoes. He loved everything about shoes, their infinite variety, their urgently practical value, their endless challenge of design. He loved the feel and the smell of good leather, even the scissors that cut the leather and the stitchers that stitched it, yes, even the taut leather laces. But this was his frustration, because for all of his love of shoemaking, he never had an opportunity to make shoes—he only repaired them.

Oh, shoe repairing had its compensations. There was the satisfaction of a happy customer, of prolonging the life of a seemingly unrepairable shoe. It took skill to put on a good durable half sole, or to build up a run-over heel, and there was always the fun of daubing on a little polish and shining the old shoes on the whirling wheels and brushes to the delight of the little children customers. But for all of its compensations there remained the deep, hidden desire to be what he knew he was truly meant to be, a real, honest-to-goodness shoemaker.

Then one day word came that a large shoemaking concern had chosen the village to be the site of a large new shoe factory, a choice very profitable for the village, as this would mean more job opportunities and more residents. Everyone was delighted with the news except the shoemaker. "So what," he thought. "So there will be more jobs and therefore more people, and therefore more shoes in need of repair. How can this cause a shoemaker who wishes to make shoes instead of repairing them, how can this cause him to be happier?" So instead of becoming happier he became more unhappy and his unhappiness became more and more intense as the shoe factory was built and finally was ready for work.

At first he didn't notice, but soon it was obvious that all his old customers were beginning to wear this particular brand of shoes, which, by the way, were very durable and very stylish shoes. For a while his business slumped. But this didn't matter nearly so much as the frustration that was made even because of the proximity of this awesome shoe factory. He knew that it wouldn't be hard fo to get a job there if he wanted it, but he w much of a New Englander not to be aware characteristics of industrial revolution such as production, standardization, and specializatio he had no desire to be a cog in a wheel or a a half sole.

But one day he was so overcome with his fr tion of repairing shoes that he impulsively clo shop, walked over to the employment office new factory, and applied for a job. He was com resigned. His life's ambition and love could ne realized. He must give it up, lose it, and be over by a force larger than he could cope with.

But when the employment officer read his ap tion, which told of his experience and indicat ability, he took it right to the manager of th tory, who came immediately to the shoemake gave him a warm and genuine greeting.

"You are just the kind of man we are looking he said. "You are a shoemaker, a real shoemake from what I have heard about you, your wo presses your desire to do the best. How hap occasion it is when a shoe factory finds a shoe Come with me and I will show you the entire f and you can begin work wherever you wish, an can transfer from one department to another ever you wish. As a real shoemaker, you will best work possible if we just let you go to it o own initiative."

The shoemaker was overwhelmed and over For the first week he only smelled and ran his over the many fine leathers and studied the p of tanning. Then he worked in department department, observing, experiencing, learning living in the uncontrollably abandoned way tha a shoemaker can do when he is set loose in factory.

Finally he was given high responsibility, an he never lost the simple touch or his love for the He experimented with and tried every new m that offered any progress. He even invented so his own, and he often wondered why he ha mained away so long from the shoemaking f which had been the answer to his shoemaking d

Within Unity—

A Great Variety

By Keith Bridston
Faith and Order Secretary, WCC

(Continued from issue of December 31, 1957)

gainst this background, I believe, that we should
er our place in the World Council. We should
on the following bases: a Biblical basis, a confes-
basis, an evangelistic basis. It is by a clear under-
ng of what *we* believe ecumenism to be in relation
se fundamentals that we in fact are determining
ture and the purpose of the World Council. The
Council is, in other words, what God makes it
h us.

Baptized Into One Body

"For by one Spirit are we all baptized into one
(I Cor. 12:13). These startling words of St. Paul
ie Biblical basis for our participation in the
nical movement. There is in them a magnificent
city, irreducible and inescapable. There is no
here, no picking and choosing, no second thoughts,
sitations, and, most important, no exceptions.
baptized we are *all* made members of *one* body.
s not talking here about what we should or should
, like or dislike, wish or not wish. He is simply
the fact of our Christian existence. In the last
is what we *think* about it doesn't really matter,
e more exact, doesn't affect that reality. What we
ut it is another matter, as Paul's harsh words to
orinthians remind us; even though our actions
t affect the reality they do affect us because an
cleavage is created between what we are and
we do. That schizophrenic tension can become
us and destructive, as again Paul points out. Our ecumenical problem is really, therefore, very similar in essence to that faced by the church at Corinth: to become what we are, to be in our daily conversation and walk and in our organized ecclesiastical life what we are in reality in Christ.

It is in this Biblical context that we are entitled to speak of Christian divisiveness as sinful and scandalous. When we are divided from our Christian brothers we are denying what the Spirit has done to us through baptism. No one can exclude himself and say "it didn't happen to me": Paul's words explicitly exclude exclusion. "We all" is no southern accent, either in the English translation or in the original Greek! There are many other parts of the New Testament which make the same point, but these words of St. Paul are as clear as any in testifying to the fact that Christian unity belongs to the very essence of Christian existence.

Saying the Same Thing Together

(2) Is it then sinful to be a Lutheran? No one would deny, I think, that Lutherans are sinful! But that is another matter. What we are dealing with here is the question of whether our denominational or confessional divisions in themselves are sinful. Of course, we can say that they *can* be; we can say that they often *are;* but are they sinful *essentially?* That is not so easy to answer, even though some ecumenical enthusiasts would like us to believe otherwise. For the fact of the reality of our essential unity through baptism by the one Spirit must be balanced with the reality of our

receiving that baptism through separate churches. If I were not a Lutheran I would not be a Christian. That is an extreme statement but what it means is that I have received my Christian baptism through the Lutheran church. Of course, I *could* have received it elsewhere. But the fact is that it was through the Lutheran church. And it is that fact that must be recognized. This is the irreducible confessional factor in the ecumenical equation.

Now the same thing can be said by any baptized Christian, whether he be Presbyterian, Congregationalist, Episcopalian, or Methodist. What is interesting in the ecumenical movement is the mutual discovery that we are saying the same thing, but in separation. Our ecumenical task is to find the right way of saying the same thing together. Needless to say, we have not yet found the way. One of the special projects of the Commission on Faith and Order is a study of baptism. A group of distinguished theologians from several different churches, confessional traditions, and regions is trying to find what the ecumenical implications of the sacrament of baptism are, particularly what it should mean for our interdenominational and interconfessional relationships that we recognize the validity of one another's baptismal rite, i.e., that when a Presbyterian joins the Lutheran church or vice versa re-baptism isn't required.

In other words, when we think about our Christian relations, especially in the company of those who differ from us, we discover many peculiar and illogical contradictions in our present actions in comparison with our historical traditions, our deeds in comparison with our words, our works in comparison with our faith. Here again if someone asks what the ecumenical movement is all about, we can say that it is where we learn consistency. By coming into contact with those who differ from us and in honestly and openly facing one another as Christian brothers, even though separated, we are challenged to be consistent. We are confronted with the necessity of being at least true to ourselves, if nothing else. It should mean becoming better Lutherans rather than worse. Those of us who attended the recent Oberlin Faith and Order Conference had that experience, and it should be the usual experience in ecumenical life.

The Means of Self-Discovery

But are these two things not contradictory: to become a better Lutheran and to become more ecumenical? Absolutely not. For what is a "good Lutheran"? Indeed what is a Lutheran—good, bad or indifferent? The recent LWF Assembly in Minneapolis with all the rich variety it revealed was a witness to Lutheran
but at the same time a witness to the difficulty
fining *exactly* what we mean by Lutheran. The
panoply of costumes and faces and ecclesiastical ba
at the opening session: what was the Lutheranism
tied them together? We may say a common fai
a common confession. And that is true. Yet, whe
try to put our finger on it, to delineate it exactly
precisely, we are frustrated.

Our frustration, however, teaches us one thing
that is that Lutheranism is catholic: that is, it inc
within its unity a great variety. And we also dis
that the variety is a means whereby the unity
tected. For it is by a comparison of differences tha
common denominator is found. If everyone we
for example, had exactly the same kind of clothes
same kind of voice, the same kind of face, as our
would it be possible for us to know who we wer
we think about it, it is our differences which pr
us with the means of self-discovery.

As Others See Us

That is also true of the ecumenical movement.
fessionally speaking, perhaps it is impossible, even
the rich Lutheran catholicity, to discover what Luth
is purely *within* Lutheranism. We need some kin
trans-confessional mirror, the means of seeing ours
as others see us. That the ecumenical movement
vides; for, thankfully, there is a tradition of fran
in it that encourages brothers to see one another ho
ly and to tell one another what they see. That isn
ways pleasant. But it is healthy. And it is the
whereby we discover what we really are as distinct
what we think we are, wish we were, or believ
ought to be.

In splendid isolation we may, like the lege
Danish king, assume that we are amply arraye
luxurious theological garments and confessional
When we venture out into the ecumenical high ro
may suffer the acute embarrassment of some wre
Baptist or Episcopalian shouting out: "But they
no clothes on!" Uncomfortable? Unpleasant? D
certing? Most emphatically. But is it better to r
in seclusion, richly garbed in illusions and fantas
out in the ecumenical main street temporarily e
but prepared to remedy the awkward situation? A
there not some analogy in this to the work of th
in bringing us to our knees so that by faith alo
Gospel may raise us up in a new and restored th
cal vitality?

(Concluded in ne

Report on Canada

News Release,
The Canadian Lutheran Council

herans in Canada moved closer in their co-operandeavors and took another step toward ultimate er in a series of three meetings held in Regina, tchewan, November 28-30, 1957. The Canadian eran Council issued a "friendly and urgent invi-" to the Lutheran Church—Missouri Synod to he Council. Canadian Lutheran World Relief, of h the Missouri Synod is a member, favored a sugn that it extend its service to immigrants by eshing offices in several major cities across the counor the reception and counseling of recent imnts. Accredited delegates and observers from all r Lutheran Churches in Canada, about 40 in numxpressed almost unanimous agreement of the delity of forming "one indigenous Lutheran Church nada," and proposed a two-day meeting in Sepr, 1958, to study the matter further.

e Canadian Lutheran Council issued its invitation e Missouri Synod, because that Church's several cts in Canada had showed considerable interest e work of the divisions of Canadian missions, stuservice, and war service. Acceptance of the invi would permit members of that body to partici- in whatever divisions of the Council it chose to erate in. A motion to extend the invitation was ed unanimously. In the words of President Karl eld, "It goes forth in utmost sincerity and good

strengthen its program, which has now been and improved over a five-year period, the Council to proceed with the election of an assistant to its tive director, Dr. Earl J. Treusch. The assistant would have special responsibility for the preparation of promotional materials for Canadian Lutheran World Action and for publicity for the Council itself.

(1) Home Missions

During the report of the Division on Canadian Missions, great concern was expressed over the lack of Home Mission work in the far north of Canada. Attention was also called to the fact that although an estimated 200,000 Lutherans had come into Canada since the close of the second World War, only about 25,000 of them have been brought into membership in existing churches. Intensified efforts will be made to reach more of these new Canadians.

(2) Student Service

The Division of Student Service now has two Lutheran chaplains serving students in Eastern and Western Canada. The Rev. Donald Voigts is stationed at Edmonton, where an Alberta Lutheran Student Foundation has been organized. The Rev. John Vedell has his headquarters at the University of Toronto.

Fifty thousand dollars for capital expenditures for Lutheran student work in Canada during the next ten years will be requested from the participating bodies. The money will be used to establish Lutheran student centers on a number of university campuses.

(3) War Service

Five Lutheran chaplains are serving in the armed forces of Canada, the Division of War Service reported.

A service book and other devotional literature has been prepared for the use of men and women in the services.

(4) Welfare

The Division of Welfare reported that it is proceeding with plans to engage a competent social worker to survey the welfare work done by churches across Canada.

He will make recommendations for improved services in hospitals, homes for the aged, and inner mission agencies. The proposed survey would take several months to complete. On the basis of the survey, decision would be made on the engaging of a full-time welfare consultant for the Lutheran Churches in Canada.

(5) Public Relations

A history of the Lutheran Church in Canada is under consideration by the Division of Public Relations. No comprehensive and reliable book on the subject exists at present. Plans are also in the making for improving the Council's news service and the conversion of the present quarterly *New Horizons* into a Lutheran publication for all of Canada.

A Good Friday devotional broadcast for release over forty Canadian stations next April was recorded during the sessions. Seven prominent church leaders are speakers on the program which features the Seven Words from the Cross.

(6) Council Officers

Dr. Karl Holfeld, Regina, and Dr. A. G. Jacobi, Kitchener, were re-elected as president and vice-president of the Council. The Rev. Otto Olson, Saskatoon, was elected to succeed the Rev. Norman Berner, Kitchener, who had completed the limit of three years as secretary. Mr. Walter Schultz, Winnipeg, continues as treasurer. Other members of the executive committe are Dr. Mars Dale, Saskatoon, the Rev. A. N. Morck, Tilley, Alberta, and the Rev. Eric Sigmar, Winnipeg.

(7) Canadian Lutheran World Action

Receipts for Canadian Lutheran World Action were reported at $44,302—about 64% of the goal. The budget for 1958 and 1959 includes contributions to the Lutheran World Federation for World Missions, World Service, and Latin American work. A special contribution of $1,500 for Hungarian Relief was voted.

"The day seems past when the Lutheran Church should be engaged in mass migration movements," the Rev. Clifton L. Monk told the annual meeting of Canadian Lutheran World Relief. However, there is a residue of refugees and other migrants wh need assistance. Since the close of World W C.L.W.R. has assisted 19,084 persons to come to da. This is, of course, only a fraction of the number of Lutherans who have come into the co Their number is estimated at about 200,000— means that one Lutheran has come to Canad every Lutheran already a member of the Church

During the past year two shipments of used cl have been delivered to the Middle East; one of the largest in recent years, consisted of 50,420 addition, surplus drugs and medicinal supplies been shipped abroad. To aid the victims of ty Gloria which devastated Hong Kong last Sept C.L.W.R. sent a gift of $1,000. In addition, hundred dollars were spent for the purchase o Vaccine for the use of the families of Hungaria theran pastors.

Dr. Rex Schneider, Regina, who has served C.L as its chairman since organization in 1946, w elected. The meeting honored the Rev. Clifton L. its executive secretary, on his completion of ten ye service.

(8) Merger Discussions

Following the sessions of C.L.C. and C.L.W.R., forty Church leaders representing seven Lutheran across Canada, met to discuss a possible merg their various groups. This was the third such me previous gatherings having been held in Win in 1955 and in Kitchener in 1956.

The agenda consisted of four papers: "My Conc an Indigenous Lutheran Church in Canada" b Rev. L. W. Koehler, Winnipeg, president of the toba—Saskatchewan district of the Missouri S "Trends Which Indicate Progress Toward an Indig Lutheran Church in Canada," by Dr. O. K. Sto Saskatoon, president of Luther Theological Sem "Our Capacity to Be an Indigenous Church," b Rev. Wm. E. Riekert, Regina, second vice-pre of the Canada District of the American Lu Church; and "How Can the Lutheran Church Canada Further Their Common Interests in a cal Way," by Dr. A. G. Jacobi, Kitchener, pre of the Canada Synod.

After extended discussion on each of the paper conference agreed that the next meeting should a two-day period. It will be held next Septemb Winnipeg. In the meantime districts and smaller g are to be encouraged to hold meetings to discuss n possibilities wherever possible.

Merger of all groups would involve about 2 members in 1,000 Lutheran congregations from co coast in Canada.

More Than Fund-Raising

By Philip S. Dybvig

e years ago one of America's leading fund-raising izations boasted that 90% of the congregations in ica could double their income at once if they want- It took but the services of a professional fund to make good the boast.

n reports trickled through the Church about some r larger congregations which found in the pro- nal fund-raising organizations a most valuable help ir congregational program. We heard of budgets were more than doubled. Many reported that a oduct of the fund-raising was increased church at- nce and enthusiastic response on the part of many erent people. Many said that the total cost of the am was more than offset by gifts from people never before had given anything of consequence to ngregation. Some even reported clear-cut instances nversion. Some lukewarm or indifferent individuals transformed into powerful witnesses for the Lord Christ.

ıe, there were criticisms, such as "high-pressure" unfortunate selection of directors."

our Home Mission congregations we felt that rdship had been unusually good, far better than average congregation. Furthermore, our congregations were small and the fund raiser's fee seemed forbidding to the young church. Nevertheless, it was agreed to make an experiment by testing this method in three separate congregations. After the experiment had been carried out, the regional directors who had each been present in one of the three, agreed unanimously that the results were very good, not only financially but spiritually. Thereupon the Board of Home Missions began to recommend that every congregation engage a professional director for its first Every-Member-Visit.

The results were so salutary that it was soon made a matter of definite policy that every new congregation established in the ELC should have a professionally conducted first Every-Member-Visit. It was reasoned that no new congregation can afford to be without the good results both materially and spiritually. It became evident that congregations which went all out in support of such a program found doors opening on every hand for future expansion of their service, while those which did not frequently faced mounting difficulties. All in all, the results of professional fund-raising in these new congregations seemed to be good.

A new milestone in fund-raising was passed when the Stewardship Department of our Church engaged a

Al Doerring meets with the Church Council of Faith Church, Rapid City, So. Dak.

full time fund-raiser to serve our needs and to be available also to other congregations. Last summer a call was extended to a capable layman from northern Minnesota, Mr. Al Doerring, who accepted the call and began his work on September 1.

After spending some weeks in orientation and preparation Mr. Doerring was ready for his first assignment, Faith Lutheran Church, Fort Worth, Texas, where the Rev. David Vaaler is pastor. He spent ten days with this congregation, devoting considerable time to preparation of the congregation through Bible study and discussion of the Biblical basis of Christian stewardship. Then came the stewardship dinner and the actual solicitation conducted by the people of the congregation.

After the ten days were over, Mr. Doerring prepared a report which showed that all but two of the 43 member families had made pledges, and that the average amount pledged per week was $7.10! When this report came, we rubbed our eyes and read it again because we could hardly believe that it was true. Yet the facts were there.

We soon learned that there was much more than money involved. Great spiritual blessings were report Once again we realized not only that another congre tion had been very materially helped, but also t God was evidently adding His blessing to the cho that had been made by the Stewardship Departme

Since this assignment in Fort Worth, Mr. Doerri has carried out several other assignments and will doubt be kept very busy.

Best of all, we continue to believe that great spirit blessings accrue to the congregations and that in long run the spiritual gain under this type of serv will be even greater than any material gain that be mentioned. This is substantiated by pastors as v as laymen in congregations which have made use this new service.

The Home Mission Department cannot but comm this type of service for many of our congregati especially when it is under the direction of a co crated layman of our own Church who will continu carry out all his work on an evangelical basis and v a Christ-centered spiritual emphasis.

For Faithful Service

By Oscar R. Ove

It should be of interest to choirs and congregations in the Church that Life Membership recognition, with a beautifully designed pin and certificate, has now been established in the Choral Union by vote of the national board. Two purposes prompted the action: First, to provide a fitting way of giving recognition to worthy church musicians and others who have given long and distinctive service in the ministry of music; secondly, to give individuals, choirs, and congregations who are interested in supporting the work of the Choral Union an opportunity to contribute by financing Life Memberships in their local church.

The Choral Union Life Membership, including the pin and certificate, costs $10.00. For special cases the pin may be had with inlays. The prices are then as follows: pin with ruby stone, $15.00; pin with 2-pt. diamond setting, $25.00. Orders, with given amount included, are to be addressed to The Choral Union Office, 4 Walden Place, Northfield, Minnesota. In order that the certificate may be correctly made out, the name of the recipient should be included with each order.

Judging by the response which has already been received, this project will be welcomed in many places. In so many congregations we find choir members, directors, organists, and others who have rendered faithful service for many years, persons whom the local c or congregation may wish to honor with a special trib Mr. Fred L. Hanson, for instance, of Christ Luth in St. Paul has recently been honored with a Membership in the Choral Union for 25 years member of the local choir. Mrs. C. H. Peterso Wolf Point, Montana, has been given similar recogn by her church for 30 years of service as organist. choir of the Eagle Grove, Iowa, ELC church has sented its veteran director, Mr. P. B. Hoveland. Choral Union Life Membership for 50 years at job. And so the roll is growing.

The Choral Union work is also supported by morial gifts and offerings. Income from these so is used to sponsor projects such as the church r leadership training institutes, scholarships, choral vals, and other activities in the church-wide mi of music.

Work well done has its own reward, yet timely r nition and encouragement can mean a lot. To those have received the Life Membership we wish muc and continued opportunity to serve and to realiz Psalmist's words: "I will sing to the Lord as lo I live. I will sing praise to my God while I hav being."

heran Church
rookings, S. D.
O. Gilbertson,
Pastor

Photo by
yl D. Pederson

TENTH ANNUAL

CONFERENCE ON EVANGELISM

OF THE EVANGELICAL LUTHERAN CHURCH

Seattle, Washington

Moorhead, Minnesota

JANUARY 29 - FEBRUARY 2
DENNY PARK LUTHERAN CHURCH
SEATTLE, WASHINGTON
(Daytime Sessions)
FIRST PRESBYTERIAN CHURCH
SEATTLE, WASHINGTON
(Evening Sessions)

Jesus C

1958 MID-WINTER C

	WEDNESDAY	THURSDAY
9:00 - 10:15	Meeting of Circuit Directors of Evangelism	**All Authority Is His** Pastor Herbert Loddigs
10:30 - 11:25		**Worshipping** Dr. A. R. Kretzmann
11:25 - 11:45		**Laymen Look at the Church** (S) Dr. V. Anderson (M) Mr. C. Running
NOON	**NOON**	**NOON**
1:30 - 2:30	**"JESUS CHRIST IS LORD"** Keynote Address Dr. Lowell J. Satre	**Scarcity in Plenty** Dr. P. S. Dybvig
2:30 - 3:00	**Waiting** Dr. A. R. Kretzmann	**Children Kept for the Kingdom** .. Dr. C. Richard Evenson
3:00 - 4:30	Holy Communion	Town Hall Meetings
5:30 - 7:30 (Dinner Workshops)	Lutheran Nurses' Guild Workshop "Life and Growth" Workshop (M) Pastor Willard Lund (S) Evangelism Staff	Men of the Church Workshop (Brotherho (S) Pastor Leland Steen (M) Dr. John Jensen
8:00 P.M.	Dr. George Aus **'Are You Ready to Live?"** (M) Concordia College Choir	Dr. George Aus **"What Are You Doing With Your Sins?"** High School and Church Choirs

is Lord"

CE ON EVANGELISM

FEBRUARY 5 - FEBRUARY 9
CONCORDIA COLLEGE FIELD HOUSE
MOORHEAD, MINNESOTA

FRIDAY	SATURDAY	SUNDAY
ations, His Concern r Herbert Loddigs	**All Ways — Always** Pastor Herbert Loddigs	
THE CHURCH **Working** A. R. Kretzmann	**Welcoming** Dr. A. R. Kretzmann	
Shape of the Church onrad M. Thompson	**Youth Look at the Church** Youth Panel	Speakers in Surrounding Area Pulpits
NOON	**NOON**	
THE HARVEST **Prayer** Mr. Roy Berven	**Go** Pastor Paul Hanson	
Building the Kingdom . R. D. Brandt rs. Erling Fretheim	**Confirmands Declaring the Kingdom** (S) Pastor Walter Gravrock (M) Pastor Oscar Engebretson	3:00 CLOSING SERVICE (S) Dr. Oscar C. Hanson (M) Dr. Joseph Knutson Choral Union
n Hall Meetings	Town Hall Meetings	
gelism Workshop Norman Orth Bruno Schlachtenhaufen LDR Workshop MMF Workshop	**YOUTH BANQUET** Pastor Paul Hanson, speaker	(S)=SEATTLE (M)=MOORHEAD
Dr. George Aus **Are You Living For?"** ool and Church Choirs	Dr. George Aus **"Whose Side Are You On?"** High School and Church Choirs	

"And every tongue confess that JESUS CHRIST IS LORD, to the glory of God the Father."

Denny Park Lutheran Church, Seattle, Washington
Daytime Sessions

First Presbyterian Church, Seattle, Washing
Evening Sessions

Concordia College Field House, Moorhead, Minnesota

CONFERENCE HYMN

Lutheran Hymnary, p. 414

Not what these hands have done
Can save this guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.
Not what I feel or do
Can give me peace with God;
Not all my prayer, and sighs, and tears,
Can bear my awful load.

Thy grace alone, O God,
To me can pardon speak;
Thy power alone, O Son of God,
Can this sore bondage break.
No other work save Thine,
No meaner blood will do;
No strength, save that which is divine,
Can bear me safely through.

I bless the Christ of God;
I rest on love divine;
And with unfaltering lip and heart
I call this Savior mine.
'Tis He that saveth me,
And freely pardon gives;
I love, because He loveth me;
I live, because He lives.

An Invitation

"Say to the whole congregation of the people of Israel, 'Come near before the Lord.'" With these words the people of God were summoned in ancient times. So God invites and summons his people today to come together for spiritual edification, worship and prayer. In the Conference on Evangelism our minds and hearts will be focused on holy things. We will be strengthened for witnessing. We will praise God for His wonderful love in Jesus, our Savior. Involved is the "whole congregation" with people coming from every area of our church. It will be thrilling and inspiring. God summons you; we invite you."

O. P. SHEGGEBY, Chairman
Commission on Evangelism

COMMISSION ON EVANGELISM

O. P. Sheggeby, St. Cloud, Minnesota
Dr. A. E. Hanson, Moorhead, Minnesota
Dr. Lowell J. Satre, St. Paul, Minnesota
Arthur Swenson, Austin, Minnesota
P. E. Onstad, Erskine, Minnesota
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Harry R. Gregerson, Sioux Falls, Sout
Oscar C. Hanson, St. Paul, Minnesot
Oscar E. Engebretson, Minneapolis, M

Editorials...

finished til mpleted

e might as well break right into the subject with preliminaries. This is written the evening of Mon- December 16. This morning we learned from the tor of stewardship of our Church the somewhat dis- tening fact that all is not entirely well with the status of the budget ingather- ing for 1957. In fact, if the rate of income continues as it has been in the recent past, the Church will fall $400,000 short of the goal the 1956 Biennial vention set. By way of reminder, the amount of budget for the year is about $6,160,000—the largest in history, but one which is surely not too large when needs are balanced against the ability of the Church ive. At any rate, that was the conclusion the 1956 vention arrived at.

'e asked Dr. Olson to comment a bit on the situa- , as he sees it from the vantage point of the office director of stewardship. He expressed confidence the goal can yet be reached but emphasized that a le of matters of interpretation are involved. They are t as follows:

ere is the matter of the objectives set by the individ- congregations. It must not be forgotten that the day "allocations" is past; they do not exist any longer. h congregation sets its own goal—thus and so much congregation intends to give to synodical benevo- es. This is certainly the evangelical approach and ay be that the Church should have arrived at it g ago.

at it admittedly raises some problems. In actual , the total of the sums reported as the objectives ll the congregations fell about $150,000 short of full amount of the voted budget. In other words, very congregation pays every cent of its objective, i there is no additional income, we will find ourselves 0,000 short of our goal.

hat leads to consideration of another objective which st not be lost sight of. When the lay delegates and ors at the Biennial Convention voted a certain bud- they established an objective for the entire Church, its every member and its every congregation. Some y, that over-all objective and the sum of all the gregational objectives must be made to coincide.

here are, of course, a number of steps which, if en, would soon bring the task to completion. One he perfectly obvious one of every congregation at- taining its objective. There are congregations which pay far more than they set as their objectives. That would possibly take care of most of the $150,000 figure. That, in turn, would mean that the congregations' objectives would total the church-wide objective.

The matter of special gifts by individuals and by organizations in the various congregations should also be mentioned. Now is the time when every person and every congregation which feels the desire to give something extra to Kingdom work could well see to it that a gift to the synodical budget is made.

The title of this editorial is so obvious as to be almost ridiculous. Of course a task is unfinished until it is completed! No one can argue that point. But the statement has a special and somber significance in the present instance. It is not first and foremost the task of raising a certain sum of money which will remain unfinished if the budget ingathering is not completed. Of course that is true, too, and most of us probably agree that it is not wholesome to set an objective which cannot be met. There are few more dismal sights than the sight of a building standing unfinished years on end because the builder could not complete what he set out to do.

But in the case of the synodical budget it goes a good deal deeper than the bad psychology of not completing something which had been set as a goal. It goes to the point where every dollar not raised is a dollar which cannot be devoted to do the work The Evangelical Lutheran Church has promised God it will do. Suppose the close of the fiscal year (January 31, 1958) finds us $200,000 short of the goal the ELC set for itself. That is not the kind of a situation we can shrug off by saying, "Too bad, but it can't be helped. Perhaps we can do better next year."

It doesn't work that way in Kingdom work. Here is a need which the Church recognizes. To meet that need requires prayer, manpower, effort—and money. If the Church takes upon itself a certain task, that task has become its responsibility. Every other Christian organization has taken upon itself its own tasks. What we have assumed as a God-given responsibility can never be transferred to anyone else. It is literally "now or never."

We have good hopes—excellent hopes, in fact—that the close of the fiscal year will find that the sum total of the self-imposed objectives of all the congregation, plus the sacrificial objectives of individuals and or-

ganizations, will have been reached. Then the congregational objectives and the objective of the Church as a whole will coincide. But it will not come without hard and prayerful effort.

Too Much Liturgy?

Ever since the Assembly of the Lutheran World Federation, we have been hearing and reading a good deal about the liturgy of the forthcoming *Service Book and Hymnal*. One of the Norwegian periodicals which comes our way comments that the liturgy at the Assembly was too "high churchly." The magazine of one of our own homes for the aged has a lengthy article which all but accuses the leaders of our Church of a deep, dark conspiracy to foist on the congregations of The Evangelical Lutheran Church a highly liturgical and unwanted form of worship.

Now, we will be the first to admit that, in our estimation, there could have been considerably less liturgy at the sessions of the Assembly. The service of Compline at the close of the public sessions in the evening was pretty much "gilding the lily," since the evening programs themselves provided all the opportunity for worship anyone could desire. To many, the formal Matins at the opening of the forenoon plenary sessions, too, seemed strange.

When, however, the criticism extends to the order of worship which was used at the opening service, we wish to register a vigorous dissent. It was the first time the service which appears in the new hymnbook was used publicly, and of course it was "on trial." Many of us have wondered if we would find that service to our liking, to the extent that we would want to see it taken into use in our own congregations.

The writer belongs to a congregation which adopted the Common Service of *Lutheran Hymnary* a little more than a year ago. The congregation has come to love it and takes part in it with devotion and enthusiasm. After sharing in the worship of the first evening of the Assembly, we are convinced that the revised form of the Common Service which was used there is an improvement over the older version and will be gratefully received in most congregations which now use the Common Service. It is difficult for us to see the validity of the arguments being used against it.

It is quite true that the majority of the congregations of The Evangelical Lutheran Church still use the first form found in *Lutheran Hymnary,* which is a translation of the order in common use in Norway a generation ago. Let it be made crystal clear that no one has any intention of forcing any congregation to change from that service to the Common Service. That will continue to be strictly a matter of congregational determination. So anxious is our Church to establish the princ of freedom in this respect that a supplement (app ing as a separate booklet) to the new hymnbook being prepared incorporating our old form of wors Thus, a congregation which prefers that service continue to use it, and still have the benefit of the book for its hymns.

It would be tragic if some of the ill-considered s ments we have heard and read were to prejudice use of the *Service Book and Hymnal* when it make appearance shortly. The burden of proof must be u the critics, and some of the statements which being made cannot be substantiated.

"The Only Thing . . ."

A while ago the *Journal-Gazette,* a newspaper lished in Mattoon, Ill., began carrying liquor adverti A subscriber, described as "a Sunday school teacher farmer," protested. The reply of the paper was a as specious an argument as we have read. It rationa the whole thing with a lack of logic almost unbeliev

Low point of its defense was reached in this graph: "Advertising is the only thing we have to If we were in the corn business on the side, we n discriminate as to who would be allowed to buy While the last sentence is ambiguous, we assume the meaning is that if the newspaper could make m on the side by selling corn, then it would be i economic position to discriminate in the type of vertising it accepts.

The question immediately arises, Is advertising only thing a newspaper has to sell? Common seems to indicate otherwise. In fact, essential as a tising is to a newspaper, it is emphatically neithe only thing, nor the most important thing, a news has to sell. Its most important commodity is the goo of its readers; and a close second is its sense of munity responsibility. Knowing nothing about Ma Ill., we know nothing about the moral standar the community it serves. The protest of the one r indicates that it has an element which resent appearance of liquor advertising.

We wonder whether a newspaper, particularly small community, does not lose far more than it by running counter to the community's sense of w right. Even those who concede that the liquor in cannot always be kept out of a community, t it only on sufferance and circumscribe it with regul imposed on no other legalized business. They its being put on the same footing as other busi as far as the advertising columns of their comm newspaper is concerned. It will be well for publish keep that clearly in mind.

For the Family Altar

J. R. Hestenes

vard the Second Sunday After Epiphany — Samuel, Servant of God

The Epistle: I Corinthians 1:26-31 • The Gospel: Luke 19:1-10

Monday, January 13
A CONSECRATED CHILD

Read I Samuel 1:24-28

Therefore I have lent him to the l; as long as he lives, he is lent to the l."

ere is a sentence from the beautiful ce of consecration when Hannah and nah gave their son Samuel to the l. They had prayed for this child. n it came into the world it was ted. It was loved and it filled them rejoicing. Out of gratitude to God determined to consecrate its life to service. And the Lord used Samuel tily.

lost children are born into the world ted, and many of them are born in ver to prayer. Should a little child be ecrated to the Lord, to serve in a ial capacity? If we do such a thing, is remember to leave it to the wisdom God. Perhaps the child is not gifted. ut correctly all parents can pray for children and ask that they will live lorify God. That is exactly why they born, that in some way they should er a service to God and their fellow

+ + +

Tuesday, January 14
WONDERFUL CHILDHOOD

Read I Samuel 2:18-21

And the boy Samuel grew in the presence of the Lord.

Perhaps there are many boys today who do not think that Samuel had such a wonderful childhood. Since he was living with Eli, the priest, and spent his time at the temple, how much opportunity did he have for fun? What was there to do all the time "in the presence of the Lord"?

You can be sure that Samuel had a normal boyhood; he enjoyed the usual play and pastime that belongs to this business of being a boy. But, by the standards of his day, he was very fortunate to be in the presence of the Lord. "He was ministering before the Lord, a boy girded with a linen ephod."

His childhood is regarded as one of the greatest of all times. Any child can have, and every child is entitled to have, something of what Samuel had. Children can have praying parents and healthily Christian homes. In the midst of their growing up, they can be taught to live happily in the presence of God.

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Wednesday, January 15
HE WAS COURAGEOUS

Read I Samuel 13:8-14

And Samuel said to Saul, "You have done foolishly; you have not kept the commandment of the Lord your God."

Saul was the first king of Israel, and he turned out to be a poor choice. He was headstrong and vain. In place of abiding by the orders of God, he struck out on his own. This was bringing disaster on the people.

Who was to check him? Who was to presume to tell the king that he was making mistakes? Who would dare to correct him and thus take a chance on being severely dealt with? Who had the courage to do this? Samuel was the man.

Samuel had attained to that position. He had grown up to be the unofficial leader of the people. He fathered them before they had a king. He watched their needs and their spiritual life. He saw to that at all costs the commandments of God should be maintained in the land.

Courage when found in the pious heart is used of God in many ways. Today there is room for its use everywhere. Christians must have the courage of conviction.

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Thursday, January 16
HE COULD PRAY

Read I Samuel 7:5-8

nd the people of Israel said to Samuel, o not cease to cry to the Lord our God us, that he may save us from the hand the Philistines."

rayer must have had an important e in the life of Samuel. He was born answer to prayer, and he grew up in presence of the Lord. He heard prayers red in the temple, and he was well uainted with the fact that prayer is a derful source of power.

He must have believed not only in perl prayer, but also in praying for ers. The people trusted him for this, begged him to pray to God in their alf.

That is one thing all praying people can for others. Pastors want their people pray for them. Missionaries out on the sion field need the prayers of their insted friends back home. Boys and girls, ng men and women, are helped by the itions their parents offer in their behalf. Prayer is a power we must be sure to . It makes so many things possible!

Friday, January 17
HE WAS A PROPHET

Read I Samuel 3:19-21

And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the Lord.

What a giant this man was! He rates with the greatest men of history. He was of such stature that all the people of the land knew him. And, of course, not least was the feature that he was a man of God. He was a prophet. "The Lord revealed himself to Samuel at Shiloh by the word of the Lord."

Interesting is the passage, "And Samuel grew, and the Lord was with him and let none of his words fall to the ground." The Lord listened to his prayers, and He also saw that what Samuel said was listened to by the people. At this point in the history of the people, it was as important as ever that there be one to speak for God. Samuel was that man.

The voice of God is still heard through the Word, and in the preaching of it. His prophets are still at work. And it is still the desire of God that none of His words shall fall to the ground.

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Saturday, January 18
A GOD-FEARING JUDGE

Read I Samuel 7:15-17

Samuel judged Israel all the days of his life.

Samuel was a many-sided man. He had capabilities along many lines. In his life he filled three positions: he was a prophet, a priest, and a judge. In all three capacities he did very well, for he was a consecrated man of God.

As judge he "went on a circuit year by year to Bethel, Gilgal, and Mizpah. . . . Then he would come back to Ramah, for his home was there, and there also he administered justice to Israel."

It is easy to imagine how he handled the cases that came before him. How he saw that wrong was made right: how thieves were dealt with: how little children were protected. Samuel must have been firm when necessary, and tender and kind when the innocent were being oppressed. And in all of it he kept matching his judgment with the commands of God. It is stated that at his home "he built an altar to his God." He was a God-fearing judge of the people.

BOOKS *in Review...*

Work, Work, Work

PREACHER WITH A PLOW. Samuel B. Coles, Riverside Press, 241 pages, $3.50.

This autobiography chronicles 30 years of work by an agricultural missionary in Angola, Portuguese West Africa. It is a remarkable story of determination and dedication, evidencing great foresight in promoting the layman's part in building the Kingdom of God on the mission fields of the world.

Samuel Coles labored as an apostle of the plow in Angola and Liberia. Besides preaching the message of Christ, he always taught work, work, work. He told the Africans, "If it does not hurt, it has no value." Mr. Coles made and put simple but good tools into their hands, taught them how to use them to develop the things already around them. Had this plan been emphasized through the years in each African mission, perhaps some of the unfortunate migration to the big cities could have been prevented.

Laymen of the church could have had and still must have a greater part in the program of world missions. This book substantiates that fact.

ALTON HALVORSON
Hopkins, Minnesota

A Happy Perfectionist

DEVOTIONS AND PRAYERS OF JOHN WESLEY. Edited by Donald E. Demary, Baker, 109 pages, $1.50.

The children sew buttons. Mr. Demary gathers meditations and prayers. Both processes have angelic qualities.

Wesley deals with the ups and downs, the feelings, that are peculiar to the Christian. There is a wealth of scripture in the fullness and buoyancy of his happy type of perfectionism.

In his perfectionism, Wesley wrestles with the change wrought by faith, stating that one has the "power to overcome outward sin of every kind." He struggles simultaneously with the fact of God's gift of perfection and with the problem that the justified are to strive toward perfection.

Perhaps a quotation is the best possible introduction: ". . . at whatsoever time a sinner thus believes, be it in early childhood, in the strength of his years, or when he is old and white-haired, God justifies that ungodly one: God, for the sake of his Son, pardons and absolves him who up to now had no good thing in him. Whatever good he does from that hour when he first believes in God through Christ, faith does not *find* but *brings*. This is the fruit of faith. First the tree is good, and then the fruit is good also."

Most Lutherans will appreciate the evangelical emphasis of Wesley's meditations and prayers.

MAYNARD STOKKA
Hawley, Minn.

For Fours to Eights

THE DOOR THAT WALKED AWAY. G. T. Neumann, Wartburg, 96 pages, $1.00.

A most delightful little book. The author deals with common everyday objects, making

most interesting stories for little folks. It's the kind of reading that we need for children of early years.

I tried out a couple of the stories on a four-year-old, and his reaction was very good. The stories held his interest, and he remembered them very readily. An eight-year-old would probably enjoy reading it by himself.

CARL O. PEDERSON
Seattle, Wash.

Working Christianity

THE RESPONSIBLE CHRISTIAN. Victor Obenhaus, University of Chicago Press, $4.00.

A book written expressly for laymen which every clergyman should read. The author has an easy, free-flowing style. But this does not mean that he is without punches. You will find plenty of them, swift and hard.

A thesis of this book, says the author, "is that indifference to society's sore spots breeds irresponsibility and is inimical to the Christian interpretation of life. This indifference sows the wind and reaps the whirlwind. Genuine religious vitality comes from wholehearted engagement with moral and ethical issues."

Essentially the book deals with the great subject of sanctification, the development of the Christian life. But it comes to grips the problems of today. The author main that there can be no true Christian deve ment aside from Christian responsibility.

Dr. Obenhaus studies ten areas of Amer life, pointing up the problems concer which the responsible Christian must some action or not mean what he beli The subjects considered are the Econ Life, Labor and Industrial Relations, Agr tural Policy, Race, Communism, Public Private Welfare, Health, Church and S Civil Rights, Christian Vocation.

Victor Obenhaus is Associate Professo the Federated Theological Faculty, Unive of Chicago and Chicago Theological Semi

NORRIS R. HALVORS
Seattle, Wash.

Challenge to Youth

TEEN-AGER, CHRIST IS FOR YOU. W Riess, Concordia, $1.00, 83 pages.

An informal, intimate booklet speakir teen-agers on their level and in their lang (I think) about such subjects as their rela ship to fun, to the Bible, to sex, to socia pression, to vocation, to friends, to death to Christ.

It is a very Christo-centric booklet each chapter issuing a concluding chal to the young people to find the answer t needs in Christ.

A very worthwhile book.

YOUNG ONLY ONCE. Clyde M. N more, Zondervan, $2.95, 185 pa

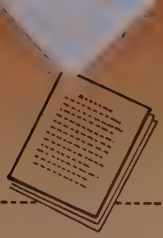
In attempting to cover young people a way from their fun to their future, Dr. N more has undertaken an ambitious assig and in the main has done it quite wel covers such topics as development of p ality, how to wash, dress, comb your what to eat, how to walk, talk, and u phone, and all the little items of soci quette.

He gives advice on getting along wi family (which seems to be a numbe problem among young people these choosing a college and a life's work, an has a section on military service. Chapt courtship, marriage, and God's will fo lives conclude this book "about many th

One senses a rather biased religious which might leave room for some obj but by and large it is a fine approach many things that confront teen-agers

RAY FARNESS
Duluth, Minn.

Correspondence



'hat's the Fee, Pastor?"

hank you for printing the article, hat's the Fee, Pastor?"

have thought a lot about it and : been embarrassed by this practice e than once. The article sums up in ie way the objections to this method aying pastors, both from the stand- t of common sense and theologi- . I heartily endorse it and shall eed to educate the people of my sh accordingly.

(The Rev.) WALTER BAERTSCHI
Amery, Wisconsin

: needed to be stated clearly and hatically. Pastor Rolf E. Aaseng stated it well. It is the matter of oral perquisites.

here are two additional considera- s.

astor Aaseng stated that the pastor ht to initiate the action. He may so through the Church Council or ugh the Board of Deacons and/or istees. The members of the Council the Boards will not allow the pas- to suffer the financial loss of omit- perquisites which are an integral of the congregation's contract (Let- of Call) with the pastor. They uld determine the total amount of perquisites per annum. Then they ready to bring a specific recommen- on to the congregation, including addition to the salary equal to the ual income from perquisites.

t is becoming increasingly expensive be born and to die. The addition of pastoral perquisite for baptism or al to an already expensive event is necessary nor is it kind or con- rate. It's the duty of the Christian gregation to "bear one another's dens." This is done at such times stress by the congregation adding an ivalent amount to the pastor's regu- salary.

t may be argued that folks who do contribute to the support of the church ought to pay for special services. Such payment should be made to the church treasury—not to the pastor.

The omission of perquisites would give the pastor greater freedom in special ministries.

Marriage fees, perhaps, belong in a separate category. Here the pastor serves as a servant of both the Church and the State. Is it right to say that if "he can afford to get married, he can afford to pay the preacher" in a day when many students are getting married?

The matter of perquisites can also be handled by the congregation when a Letter of Call is extended to a new pastor. The additional income must be considered, however, when the salary is determined.

(The Rev.) A. L. ABRAHAMSON
Canton, S. Dak.

Tranquillizers, Spiritual and Chemical

►While recovering from a surgical operation on a hospital bed, I have been casually paging through medical journals and am again astounded by the present emphasis on tranquillizers. And many captions to advertisements remind one of Scripture passages.

For example (omitting the proper name of the drug):

"Brighten the way with . . . . ."
"Back from the Brink with . . . . . ."
"Peace of Mind with . . . . . ."
"Old tyrant in the house changed by . . . . . ."

Dr. Walter Alvarez, the prolific medical journalist, says that his patients have driven him more and more into the study and art of psychiatry. And the trend toward mental and nervous breakdowns seems to be on the increase and is especially apparent to those of us who return to the USA after some years on a mission field.

Many of these drugs surely have a place, and especially so in treatments of some types of blood pressure, or as a part of a wider program outlined by the family physician in attempting to build up the emotional stability of a patient. But I am convinced that often many of our people are receiving chemical instead of spiritual remedies when the latter is really needed and indicated. The former is a quicker method; the latter takes time and patience, with a cohort of Christian workers co-operating with the local pastor. It requires something of a more personal nature inside the framework of the average congregational set-up—positive Christians who are able to sense the need and to tactfully help; friends and neighbors who radiate Christ and His peace, because they themselves have committed all unto Him; a "Communion of Saints" who are able to talk about more than the weather.

Then there are other problems. I will mention two: (1) the question of personality changes by long use of some of these drugs; and (2) the remorse over sin or other soul problems being smothered out chemically.

These problems should be discussed locally and synodically. At all costs, the peace of God which passeth all understanding, and the blood that cleanseth from all sins, must be kept vibrant and active through prayer in His Spirit. I cannot help but feel that present developments indicate our superficiality in Christian living and faith in God. Thus, many go on in life, tossed about on an ocean of emotional instability—until they reach out for the bottle of chemical tranquillizers.

What a woeful substitution they have made!

GUSTAV J. GULDSETH, M.D.
Hendricks, Minn.

"We Were at Worship"

►I am a member of a Missouri Synod Lutheran Church, but I get to read the HERALD occasionally. I was somewhat amused by your editorial, "We Were at Worship," because I had the same experience in going to an ELC church. I thought how much more quiet and reverent they seemed than our Missouri churches! So you see it must be due to influence of local pastors or other leaders over the years.

(Miss) G. WARTCHOW
Milwaukee, Wis.

Crisis in Hungary

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, has cabled Janos Horvath, director of the State Office for Church Affairs in Hungary, expressing "surprise and concern" over a reported crisis in relations between the Communist government and the Lutheran Church there.

Dr. Lund-Quist, who recently returned here from a visit to Hungary, said he had not received any information on the latest developments in Church-State relations there. He said he had asked Mr. Horvath to send him details.

Reports from Budapest said the government had broken off negotiations for a reconciliation between the Lutheran Church and the State, apparently because of the refusal of Lutheran leaders to reinstate five or six men who were ousted from top Church posts following the October, 1956, abortive revolt.

The London Times published an interview with Mr. Horvath who said the negotiations were suspended because of the "stiff and stubborn attitude" of the Lutherans. He charged that Lutheran leaders do not apply for State sanction for dismissals and new appointments.

A Budapest dispatch to Religious News Service said the government had ordered the reinstatement of Bishop Lajos Veto of the Northern District who resigned under pressure by the Church following the revolt. Bishop Veto, a collaborator with the Communist government, had served as clerical president of the Church and its director of external affairs.

The government said it had not approved Bishop Veto's resignation and regards him as the legally-elected Bishop of the Northern District.

Evangelicus Elet, Lutheran Church paper, announced the government position. The paper said that Bishop Veto, who has been lecturing at Halle University in East Germany, was expected back in Hungary on Dec. 13 and would resume his church office immediately.

No names of churchmen other than Bishop Veto were mentioned by the Lutheran paper in connection with the government's reinstatement demands.

It was believed unlikely, however, that the government will request the reinstatement to any church post of Bishop Laszlo Dezsery, who resigned as head of the Southern District following the October revolt. Last January he was appointed a lecturer for the Budapest Radio. Budapest newspapers said at the time that he was given the radio post by the government because he had been a "loyal supporter" of the Communist regime.

The Budapest dispatch to Religious News Service said the breakdown of negotiations is not likely to affect the position of Bishop Lajos Ordass, head of the Hungarian Lutheran Church.

—RNS Photo

90-YEAR-OLD REFUGEE — Mrs. Christine Heinzelmann, who survived 10 years in a Siberian prison camp, recently was brought to the United States by Lutheran Refugee Service. She is shown arriving at Idlewild Airport in New York.

Priests Stage Strike

Priests, religious and laymen teach in Roman Catholic schools Lille diocese in France went on as a protest against what they the inadequate provision for edu in the national budget.

The strike was the first by and religious in the history c Catholic Church in France.

Earlier, teachers in the state s also staged a walkout. They are ing more state aid, pay increase additional school rooms to me rise in students.

Under present law, church s receive indirect state aid for st up to 14.

Church People Prejudiced?

There is more racial and re prejudice among church-going than among people who do not church, says a New York psyc professor.

Dr. Otto Klineberg of Co University made the statement address to the 10th anniversary ing of the Canadian Council of tians and Jews at Montreal, C He said it was based on resea Columbia into group attitude opinions.

"It is certainly surprising in v the fact that church leaders ar most in fighting prejudice," he

Dr. Klineberg, who is secreta eral of the International Un Psychology and an executive World Federation of Mental said the research findings shoul lenge ministers, priests, rabb other churchmen to make su are getting the real message of across to their congregations.

Dr. John J. Kane, head of partment of sociology at Notre (Ind.) University, urged con leaders to take a more positiv "in order to break down the ha of resistance" to desegregation United States.

eist "Baptism" Instituted

ıe Communist municipal council izille, France has decided to in- e "civil baptisms" for atheists.

ı adopted resolution provides that ceremony would take place before cal judge. Parents would sign a ration saying they place their ren "under the protection of the blican law."

ponsors of a child would have to e to take over in case of the par- death and raise the youngster the cult of the union and human nerhood."

ne council said it was taking this in response to requests from local ists.

ham Evaluated

leading clergyman evaluated evan- t Billy Graham's recent 16-week / York crusade as "a genuine suc- "

r. John Sutherland Bonnell, pastor Fifth Avenue Presbyterian church, in a sermon that "New York is a er city and many churches are more ly alive" because of Mr. Graham's paign here. At the same time, he ned that while "mass evangelism at rvals may assist the work of the rches it can never replace them."

r. Bonnell said Mr. Graham's lison Square Garden rallies had "all effectiveness of mass evangelism," some of its "defects." But he ssed that "the good effects greatly veighed the defects."

he Presbyterian clergyman said the v York crusade achieved the follow- positive results":

1) Several thousand persons were / in the process of being received New York churches as a result of rallies.

2) Clergymen were preaching with greater simplicity and directness."

3) There has been a "marked in- se" in Protestant unity and inter- rch cooperation in the metropolitan

4) Protestant morale has had "a nite lift" because the great num- who attended the rallies discovered "the Reformation faith had far ter strength here than was real- i."

—RNS Photo

NCC PRESIDENTS, PAST AND PRESENT—The four churchmen who have been president of the National Council of Churches since its founding in 1950 had their picture taken at the recent St. Louis meeting. They are, left to right: the Rt. Rev. Henry Knox Sherrill (Episcopal) of New York; Bishop William C. Martin (Methodist) of Dallas, Texas; Dr. Eugene Carson Blake (Presbyterian) of Philadelphia; and Dr. Edwin T. Dahlberg (Baptist) of St. Louis, who was elected in December.

(5) A number of churches "have experienced a growth in their Sunday church attendance" and in their Bible study groups and other organizations.

Dr. Bonnell singled out as "one of the most serious defects" in the crusade the "overemphasis on statistics." The "greatest results of this crusade cannot be put into statistics and tabulated," he said. Observing that 60,000 "decisions for Christ" had been reported in the press, he said the phrase was "quite inaccurate and should be discarded."

Bid for LWF Assembly

Both Finland and Norway are expected to bid for the Fourth Assembly of the Lutheran World Federation in 1962.

Invitations from these countries will probably be considered by the federation's executive committee next fall. Its annual meeting is scheduled for Strasbourg, France, Oct. 26-30, 1958, with the Lutheran Church of Alsace-Lorraine as host.

The LWF held its first international conclave at Lund, Sweden, in 1947, the second at Hannover, Germany, in 1952, and the third at Minneapolis, Minn., last August.

Invited to Russia

A Methodist minister has received an invitation from a Soviet government agency to give illustrated lectures in Russia next year on American life.

The Rev. Virgil A. Kraft, associate pastor of the People's Church in Chicago, said he believed the invitation is the first of its kind ever extended to a private citizen of the United States.

He said he plans to start the two-month tour next April 22 and talk to audiences in Moscow, Leningrad, Kharkov and Tashkent.

The clergyman said he got the invitation by letter from Konstantin A. Chugunov of Moscow, chief of the American section of VOKS, the Soviet society for cultural relations with foreign countries.

He said he hopes to show color slides and documentary films on as many aspects of American life as possible, including our industries. Projectors and sound equipment will be supplied by VOKS.

Mr. Kraft visited the Soviet Union in the summer of 1956. During that visit he took more than 500 color photos and made tape recordings of interviews and church services, which he has shown to Chicago area groups.

Challenge to Atheists

Christians in Czechoslovakia are said to be writing newspapers asking atheists to explain how they can live with themselves and be happy without believing in God.

As a result Oldrich Schwartz, a prominent Communist, was assigned the task of explaining how atheists can be happy. The article appeared in *Mlada Fronta,* organ of the Communist Youth League.

Mr. Schwartz' answer was that one can "enrich his life" by work in the mines, factories, cooperatives or schools. He said that "he who gives much to society gains most."

The Communist conceded that belief in an all-powerful benevolent God has its advantages. "It is possible," he said, "to turn to Him and to tell Him one's fears and sins and ask Him to see that everything turns out all right. You have had a bad time on earth; it will be all the better for you in heaven." But he emphasized that Communists reject such ideas.

Meanwhile *Rude Pravo,* Communist party paper, complained that atheistic propaganda is not making enough headway in Czechoslovakia. "We suffer from a shortage of qualified lecturers on atheism," the paper said.

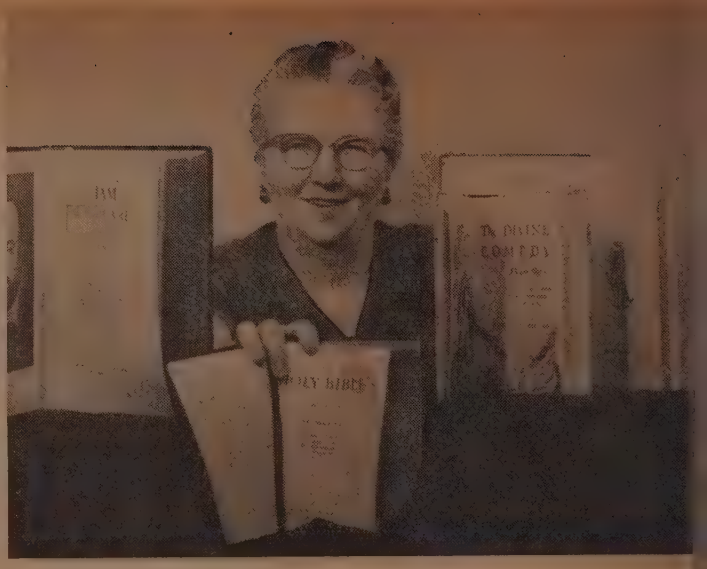
It reported that a film on "The Origin of Religion" would soon be released. Publication of a new book entitled "Ways of Overcoming Religion" by Ivan Spitak also was announced.

To Serve Immigrants

Inauguration of a permanent program of service to immigrants is scheduled for January 1, 1958 by the Division of Welfare of the National Lutheran Council.

Start of the program, budgeted at $37,510 for its first year, was authorized at a recent meeting of the NLC's executive committee. Plans for the activity were approved by the eight participating bodies of the Council in 1953.

The service was postponed, however, when the Refugee Relief Act of that year led to the formation of the Lutheran Refugee Service to carry on a full-scale emergency resettlement program which is now drawing to a close.



ST. OLAF PROF ON TV—Professor Marie Malmin Meyer of the St. Olaf College department, is currently conducting a TV series called, "Great World Literature Channel 2, Twin Cities. She plans to spend two periods on the Bible, centering at on Job and Psalms.

Religious Question Out

The 1960 population census will not include any question on religious affiliation, Robert W. Burgess, director of the Census Bureau, announced in Washington, D. C.

"The primary reason for this decision," he said, "is recognition that at this time a considerable number of persons would be reluctant to answer such a question in the census where a reply is mandatory.

"Under the circumstances it was not believed that the value of the statistics based on this question would be great enough to justify overriding such an attitude. Cost factors also were a consideration."

Mr. Burgess said this decision "does not deal with the question of inclusion of an inquiry on religion, on perhaps a modified basis, in later censuses." Nor, he said, does it deal with the "publication of information based on an inquiry on religion asked of a national sample of individuals on a voluntary basis."

He pointed out that a survey of the latter type was carried out last March, covering a nationwide sample of about 35,000 households. Mr. Burgess said the results of this survey are now being prepared for publication.

The Census Bureau had been considering including the question, "... is your religion?" in the 1960 ... A number of national Protestant ... Jewish groups strongly opposed ... an inquiry on the grounds ... would violate the separation of ... and State and constitute a gra... vasion of privacy.

Some religious groups favore... a question as a means of s... valuable statistical information.

Theology Takes Its Place

The mainstream of theolo... America today is closer to evan... Christianity than at any time ... tory, a Minnesota educator told ... annual conference of Lutheran ... students in Columbus, Ohio.

Dr. Edgar Carlson, president ... tavus Adolphus College, St. ... Minn., told the seminary stude... theology has its own domain t...

"There was a time when the ... gian lived off the crumbs fr... table of the psychologist, the ... opher, and the sociologist," h... "But developments in Biblical t... have been so decisive that the ... recognized as having a definite ... its own."

Attending the conference w... Lutheran theological students ... countries.

ELC News Aides Chosen

o help stimulate the flow of news LC churches into the LUTHERAN ALD office, 26 pastors have agreed to s "news stimulators" for their area he country.

hese men will not write all the s. We depend on pastors and laity ach local church and officers of its and districts to continue to news direct to the HERALD.

ather, these men will continue to nd the churches of their area to news to the HERALD. Occasionally may write a story, but their main hasis will be on helping to prod rs into supplying the news.

The following are our news aides:

The Rev. Norman Anderson, St. Paul, Minn.

The Rev. Viggo Aronsen, Muskegon, Mich.

he Rev. Orvin Bilstad, Billings, Mont.

The Rev. Karl Brevik, Minneapolis, Minn.

The Rev. J. T. Dahle, North Surrey, B. C.

The Rev. Joel Dobbe, Milwaukee, Wis.

The Rev. Ray Farness, Duluth, Minn.

The Rev. Marcus Gravdal, Eau Claire, Wis.

The Rev. Gordon Hope, Edmonton, Alberta

The Rev. Obert Hoven, Ridgeway, Iowa

The Rev. Herman Jorgensen, Jr., Portland, Maine

The Rev. Curtis Jorstad, Arlington, Texas

The Rev. Joseph Luthro, Petersburg, Alaska

The Rev. Ernest Nelson, Madison, S. Dak.

The Rev. J. A. Nestingen, Jamestown, N. Dak.

The Rev. Omar Otterness, Chicago, Illinois

The Rev. Carl O. Pederson, Seattle, Wash.

The Rev. Richard Rodning, Coeur d'Alene, Idaho

The Rev. Lloyd Roholt, Milwaukie, Ore.

The Rev. Paul Sather, Longmont, Colo.

USE ON STILTS—Three young men from Indonesia studying at Luther Seminary, Paul, explain a typical Batak dwelling to Dr. A. S. Burgess, professor of missions. to right they are Mr. Asal Simandjuntak, Dr. Burgess, the Rev. Pieter W. Situmeang; the Rev. Frans Sianapar. Pastor Sianapar, who has been in the United States for a r, is returning to Indonesia this month where he will become editor of "Immanuel," official organ of the Batak Christian Church.

CALIFORNIA CHURCH DEDICATED—A large white cross dominates the chancel of Calvary Church, Eureka, Calif., dedicated recently. Established 65 years ago, Calvary sold its old church in 1956 and has been worshipping in the Seventh Day Adventist Church until the completion of the new structure. The Rev. Otis Lee is pastor.

The Rev. Ansle Severtson, San Diego, Calif.

The Rev. Murley Severtson, Rockford, Ill.

The Rev. Maynard Stokka, Hawley, Minn.

The Rev. Olaf Storaasli, Saskatoon, Sask.

The Rev. Merle Tollefson, Lafayette, Calif.

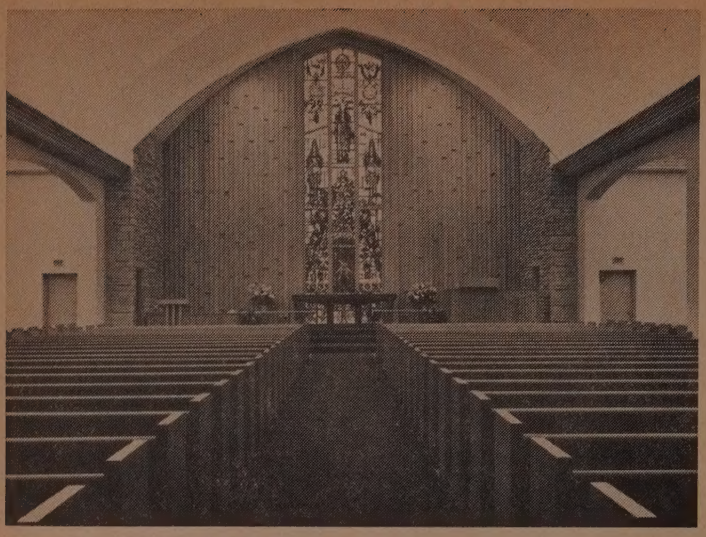
The Rev. R. A. Wangberg, Madison, Minn.

The Rev. Erling Wold, North Hollywood, Calif.

Negro Choirmaster

Raymond Henry, a Negro, has been hired a choirmaster of Trinity Church, Hoboken, N. J. Until this time Trinity has been an entirely white congregation, although it is located in an area where the population is of mixed races.

Mr. Henry is studying for his Master's degree in music at the Manhattan School of Music. The Rev. Gerald M. Gundersen is pastor of Trinity Church.



EDISON PARK CHURCH COMPLETED—A 29-foot stained glass window is the central feature of the remodeled Edison Park, Ill. Church, dedicated in November. The Rev. Myron Austinson conducted dedicatory rites which concluded a five-year building program at the church. More than $500,000 has been spent in the three phases of the program, which included remodeling of the sanctuary and the construction of a parish education unit. The new chancel window contains three figures which were a part of a memorial window in the original church built in 1945. The Rev. A. Gordon Nasby is pastor of Edison Park Church.

Each Sund
Listen to
"Luthera
Vespers

Conducted by Pastor Harry R. G
son of The Evangelical Lutheran C
Heard Sundays at 4:30 p.m. on
and KWLC; 5:30 p.m. on KAIM
p.m. on WJMC; 7:30 p.m. on
9:00 p.m. on KFBK; 9:30 p.m. on W
9:45 p.m. on KSPR; 10:30 p.
WCCO; and short-wave over
(Meter Bands 16-19-25-31-49). Cl
now as a listening reminder!

also asked for counselors for th
lish language Bible Camp for
sity Students.

Youth who serve in these
will pay their own expenses. A
tions to take part should be
the Luther League Office at ELC
quarters, 422 S. 5th St., Minn
Minn. before January 15. The
preferred should be indicated
application.

People

The Rev. L. A. Staveness has
from Kathryn, N. Dak., to
Minn., where he serves Bethel,
Sand Hill, and Winger Church

The Rev. Einar Torgerson, p
a three-church rural parish near
head, Minn., was honored rece
the members of his churches
occasion of the 25th anniversary
ordination.

The Rev. Einar Jorgenson o
fills Gap, Texas, has resigned hi
and will move to Ossian, Ia. M

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Please send me information on how I can participate in LB's *Living Benefits.*
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Want to Travel?

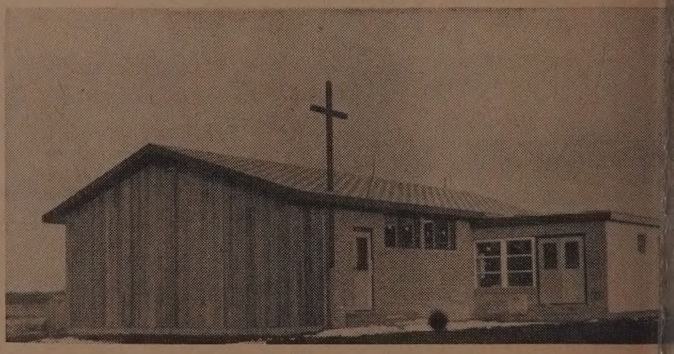
England, France, Japan Invite ELC Youth

Youth of the ELC have opportunities to give service to their church in three countries next summer.

Hothorpe Hall in England will use 10 ELC college youth for six weeks beginning in the middle of June.

The Lutheran Church of Alsace-Lorraine in France will use 16 young people during July.

The Lutheran Church of Japan has



FIRST ANNIVERSARY—Christ Church, Morden, Manitoba celebrated its first a
in December and dedicated its new church. The unit pictured consists of a nav
189, and two classrooms on the first floor; a kitchen, nursery and dining roo
the basement. The Rev. Robert H. Fedde is pastor of Christ Church, whose
membership is 64.

e Rev. Eugene J. Aal has resigned his parish at Campbell and Hol- , Neb. to accept a call from Our r's and Redeemer congregations nber Lake, S. Dak. He will be led January 5.

ry Haake and Alice Nurness, rs at St. Olaf College, have been n to take their second semester ear at Washington Seminary in ation's capital.

ish Conservation Service

Formerly The Placement Service)

Parish Conservation Service of The erves many people each year. Read tings below. They may be of value to someone that you know. The merits propositions advertised have not been gated and the Parish Conservation e assumes no responsibility in the . Send your ads and communications e Parish Conservation Service of The 422 South Fifth Street, Minneapolis nnesota. (Refer to ad number when ng.)

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level productive acres, practically all ivation. Modern home, substantial barn, mprovements. Mail delivery, near school. N. Dak. Price: $45,000. 544-1A

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-acre farm, good bldgs, adjoining good er road, mail route, REA. 640 field all plowed, good soil, excellent water . Only $25,000. $10,000 cash, balance year, 4%. In N. Dak. 544-3A

4 acres excellent soil, about 900 field, e fenced pasture. Beautiful new 4 bed- home, large new barn, many other vements. Land plowed. One of the N. Dak. stock and grain farms. Price on request. 544-4A

iesses

rch business and supply company in apolis has opening for active partner estor. Retail and national mail order ss, largely in record systems of their manufacture. 544-5C

rdware store in E S. Dak. town with school and ELC church. Bldg can be . Price: $8500. 544-6C

all tourist and trailer court with camp d in connection, near Wyo. city. Excel- fishing all year around. Price: $30,000; own and bal. easy terms. 544-7C

ker plant and meat market. Fully ped and in excellent condition. Terms onsible party. Health reason for selling. Dak. 544-8C

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erly couple in W Wis. town needs an to assist in daily tasks. 3 rooms and apartment in exchange for this assistance. le aged. Ideal for a couple with some e desiring a place to live. Close to shop- and Churches. 544-9F

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For parents of the child who is to be baptized, answering questions regarding this sacrament. (Abc) 5c; 40c a dozen $3.00 a hundred

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compiled by W. A. Lauterbach
Some of the prayers: In the Morning, At Night, For Healing, For Rest, Before an Operation, etc. 64 pages. (C) 20c

WHERE TO, LITTLE MAN?
Encourages Christian training of children. (ABC) 8c each; 80c a dozen; $6.00 a hundred
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OUR NEIGHBORS' CHURCHES
by Theodore G. Tappert
This book presents a calm, objective evaluation of the ten major religious groups in the United States. Written especially for Lutherans, it describes the points of similarity and difference. Paper, 65c
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THIS IS YOUR NEIGHBOR
by Louisa Rossiter Shotwell
Documentary photographs and pertinent text record the current mission crises in the United States and the response churches are making to them. Paper, 50c
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THE CHRISTIAN AND RACE
edited by R. J. Hoyer
Paper, 25c
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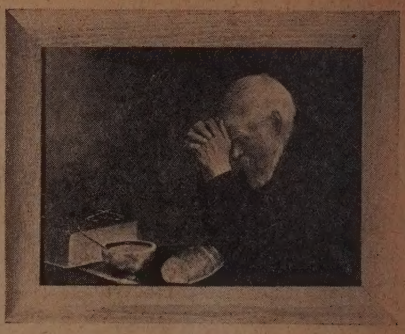
Pictures for the Home



Grace

Printed in full-color, this reverent study is a popular choice for the home. The framed picture is without glass.

Unframed		Framed	
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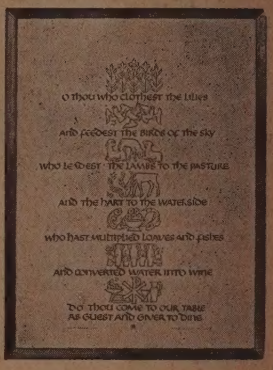
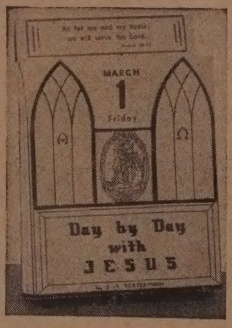
Sallman's "Head of Christ" in beautiful full color. ¾-inch walnut frame with inner gold-tone frame line. 5¼x6¼. With metal ring hanger. **$1.00**

Dining Room Print

This dinner grace is lettered on ivory background, illustrated in light brown. ½-inch frame of walnut-stained wood, with glass. Size 12x16. **$3.95**


O THOU WHO CLOTHEST THE LILIES
AND FEEDEST THE BIRDS OF THE SKY
WHO LEADEST THE LAMBS TO THE PASTURE
AND THE HART TO THE WATERSIDE
WHO DIDST MULTIPLY LOAVES AND FISHES
AND CONVERT WATER INTO WINE
DO THOU COME TO OUR TABLE
AS GUEST AND GIVER TO DINE

Calendars for the Home



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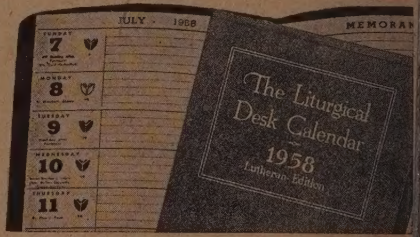

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